

1910-1911.

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TWENTY-FOURTH ANNUAL REPORT

OF THE

Christian Literature Society for China
(C. L. S.)

*(Formerly Known as the Society for the Diffusion of
Christian and General Knowledge
among the Chinese).*

For the year ending September 30th, 1911.

Head Office: 143, North Szechuen Road, Shanghai.

Head Depot: 444, Honan Road, Shanghai, Mr. Theodore Leslie, Manager.

General Secretary: Rev. T. RICHARD, D.D., LITT. D., Shanghai.

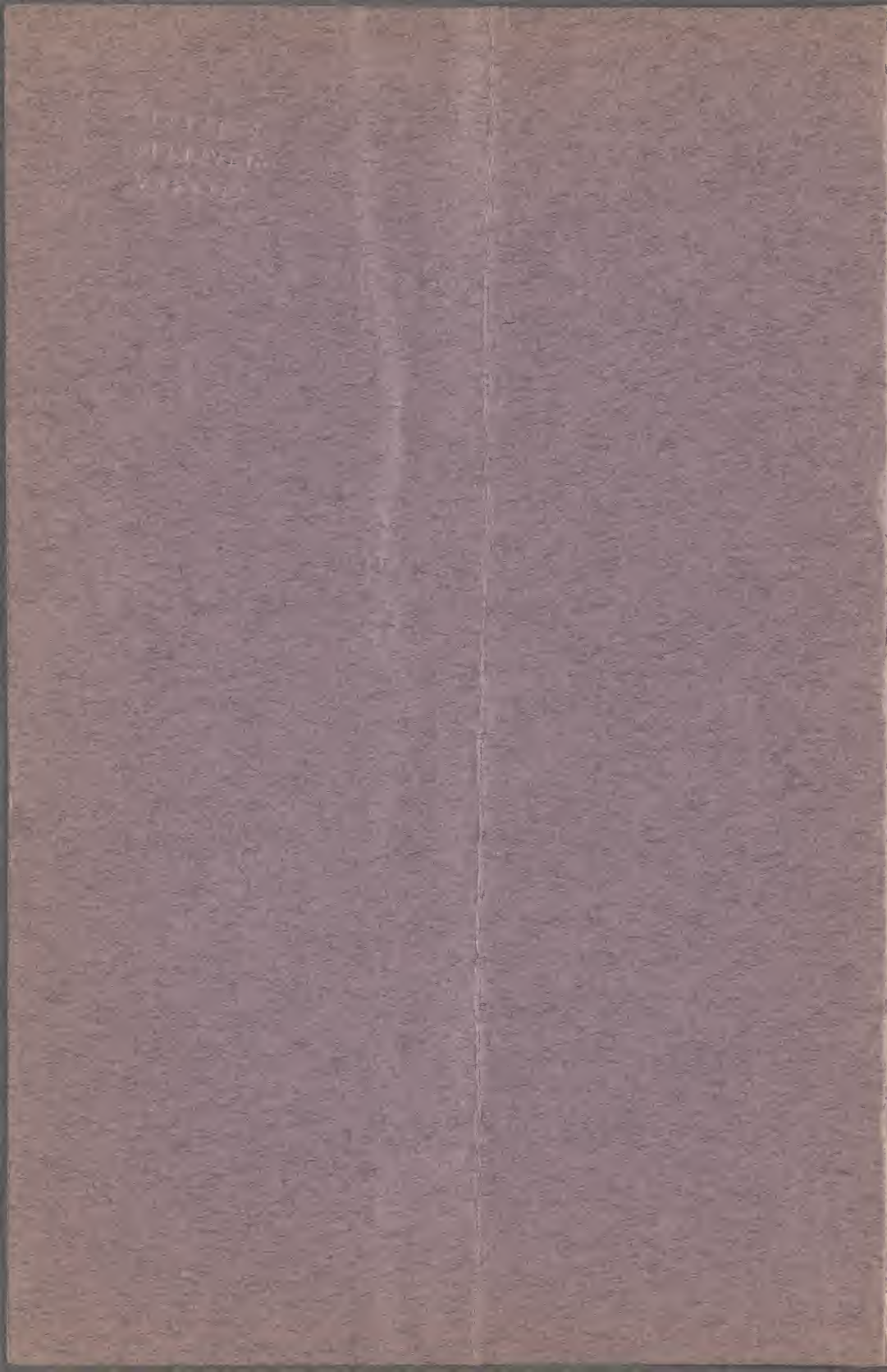
Hon. Treasurer in China: J. STENHOUSE, Esq., Shanghai.

do. in London: HONGKONG AND SHANGHAI BANK, 31, Lombard St.,
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CONSTITUTION

OF THE

CHRISTIAN LITERATURE SOCIETY FOR CHINA (C. L. S.)

[In 1877 the China Missionary Conference appointed the School and Text-Book Committee. Its Secretary, Rev. A. Williamson, LL.D., organized in 1884, the *Chinese Book and Tract Society* in Glasgow, and founded in connection with that Society in 1887, in China, the Society for the Diffusion of Christian and General Knowledge among the Chinese. In 1892 the *Chinese Book and Tract Society* of Glasgow, was succeeded by the *Christian Literature Society for China*. In 1906, the name in China was altered to the *Christian Literature Society for China*, in consonance with the home name.]

ARTICLE I.—The Society shall be named in English the “Christian Literature Society for China”; and in the Chinese language 廣學會.

ARTICLE II.—*Object*.—The object of the Society shall be: The publication and circulation of literature based on Christian principles, throughout China, her Colonies, Dependencies and wherever Chinese are found—especially periodical literature adapted for all classes—as the resources of the Society may permit.

ARTICLE III.—*Membership*.—Any person may become a member on being proposed, seconded, and elected by a majority, at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE IV.—*Board of Directors*.—The Society shall be managed by a Board, consisting of a President, Vice-Presidents, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting, with power to fill up vacancies which may occur during the year.

ARTICLE V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society,) in whom any property of the Society may be vested; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

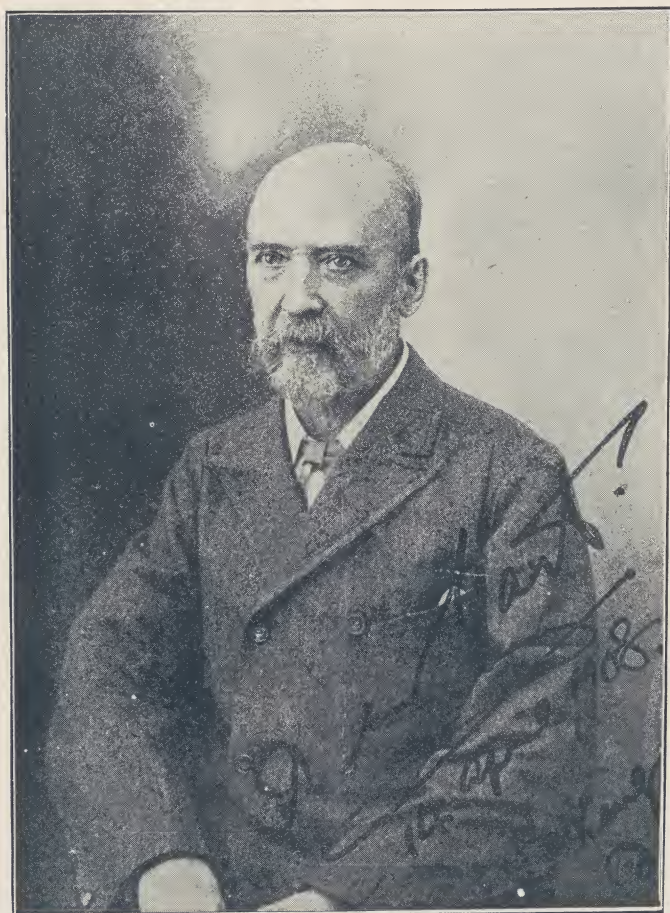
The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expenses connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

ARTICLE VI.—*Quorum.*—Five members of the Board shall constitute a quorum; and the Chairman shall have a deliberative as well as a casting vote.

ARTICLE VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held every year, at such place as the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a Report of the Society's operations during the preceding year.

ARTICLE VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the Members present, or duly represented at Annual General Meetings, and that only in the event of one month's previous notice having been duly circulated among the members of the Society.





THE LATE SIR ROBERT HART, BART., G.C.M.G.

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Christian Literature Society.

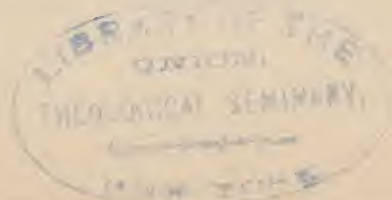
For the Year ending September 30, 1911.

I.—OUR ENVIRONMENT.

I.—CONDITIONS IN CHINA.

This year, we see one of the culminations of the high promises made by the Chinese Government at the settlement of the Boxer troubles in 1901. It promised reform in constitution, in education, in currency, in revised Treaties and other developments; but unhappily most of these have been long delayed, and the education which substituted the modern for the ancient, while building schools and colleges in modern style, has been more of a thin veneer than a thorough reform.

There has arisen this year a great disappointment on the part of the Provincial Assemblies, because the Central Government, while admitting them as advisers in the control of the Empire, seems inclined to direct everything as in old days, paying little attention to their advice. Hence, there is a great struggle going on between the Central Government and Provincial Assemblies, and in some places so serious, as to threaten revolution. Still



the Prime Minister, Prince Ching, made a **most momentous statement** in regard to reforms worthy to rank with the wonderful Edicts of Kuang-su in 1898. See Appendix I.

2.—CONDITIONS AS AFFECTED BY JAPAN.

And Japan, with which China is every day getting more and more involved, continues its steady progress in education, in material prosperity, and in increase of armaments, so as to be abreast of the most advanced European nations when their naval programmes are complete 1915. Its language and civilization are rapidly extending in Korea and S. Manchuria, while the majority of returned Chinese students from Japan (numbering from first to last between 20,000 and 30,000 in all) **have imbued revolutionary ideas** and are now returning to their various provinces to propagate them. The Chinese Legation in Tokyo has lately warned the Peking Government of the dangers that might arise from this source.

There is danger that the materialistic side will become the dominant force in the Far East, and therefore it is necessary to emphasise the spiritual side.

3.—GREAT FLOODS AGAIN.

Owing to great floods in Central China last year, a Chinese and Foreign Famine Relief Committee was formed, and soon one million five hundred dollars (Mex.) were raised for it. Most prominent among the foreign contributions are those secured by *Christian Herald*, New York.

Protestant and Roman Catholic Missionaries co-operated with the China officials and gentry in the arduous work of distributing relief to over a million sufferers; several of the distributors were so ill that their lives were

almost despaired of while others lost their lives owing to Famine fever, and others recovered after being almost despaired of, testifying to the devotion of the noble workers.

Unfortunately the floods this summer have been much greater, than those of 1910, in fact the greatest in forty years, and the prospect is most gloomy for the coming winter. A new Chinese and Foreign Committee has been formed to cope with this fresh calamity.

4.—THE PLAGUE IN MANCHURIA.

Manchuria is the name given to the three North Eastern provinces of the Chinese Empire. During three months of the spring of 1911 no less than **50,000 persons died** of the pneumonic plague; foreign and Chinese doctors volunteered to go to the rescue, and two most choice men, one a French doctor, Dr. Mesny, and the other a young Presbyterian medical missionary, Dr. Jackson, besides many Chinese assistants, caught the plague and died. Later, an international conference of medical men met at Moukden to discuss the best measures to check it. One of our Tracts for the Times is on "Plague and how to prevent it," by Dr. Stanley, the chief health Officer of the Municipal Government of Shanghai.

5.—CHRISTIAN MISSIONS UNITE TO COUNTERACT MATERIALISM.

Since the Chinese Government has started modern education mainly on material lines, all the missionary societies feeling that China can only be saved by the power of the best religion in the world, and so it is proposed by Lord William Cecil to found a **Union University** in the **Centre of China** based on Christian principles,

where the best professors from Europe and America are to lecture. Rev. W. E. Soothill, formerly Principal of the Shansi University, has been appointed the first President. The idea is to develop more fully the union which was already begun in Peking, Shantung and elsewhere by the various Missions.

Besides this, many of the Missionary Societies in every province feel that their small individual schools and colleges are utterly inadequate to compete with the immense resources of the Chinese Government. Therefore, there is a movement **everywhere to unite** the educational and medical forces, so as to have in each province a large Christian College to supply the spiritual needs which the Educational policy of the Chinese Government does not supply.

II.—THE SPECIAL WORK OF OUR SOCIETY.

I.—OUR STAFF GREATLY WEAKENED FOR A TIME.

Through the breakdown of our devoted colleague Rev. W. A. Cornaby of the Wesleyan Mission, he had to go home for rest in the spring. Then when we were rejoicing in the appointment of Rev. W. Nelson Bitton of the L.M.S. to our staff, he also broke down in health and had to return home.

Dr. MacGillivray, who has worked most indefatigably with us for twelve years is taking a well-earned furlough. This left our staff very weak for a time. But happily Dr. A. P. Parker of the American Methodist Mission South has been permitted to set apart a portion of his time to work with us. The L.M.S. has appointed the Rev. J. Wallace Wilson, F.R.G.S., to take Mr. Bitton's place during his absence. The C.M.S. has appointed Miss Joynt to help in C.L.S. work. These two last friends are expected to arrive in Shanghai in October or November.

2.—HELP FROM STATESMEN AT HOME.

In view of the serious condition of the transition state of China we asked the advice of Sir Havilland de Sausmarez, and he suggested that we should write to **Lord Cromer** stating the situation, and our desire to meet it in the best way, and he would gladly forward the letter to his former chief. This was done, and Lord Cromer very kindly consulted Lord Morley, Sir Alfred Lyall and other statesmen, and forwarded their replies to us.

3.—C.L.S. PLAN OF WORK.

Having obtained the advice of these statesmen, our Publication Committee decided to organize the preparation of a series of **biographies of eminent Christian statesmen**, to be translated into Chinese for circulation amongst the members of the Central Government and Provincial Assemblies, in the hope that from these lives the members may be able to discover sound principles of national and universal progress. Each biography to contain about 40,000 words.

In addition to this we have planned to have a series of **Tracts for the Times** on subjects that are considered vital at the present time. These are to contain only about 4,000 words each.

Also, a circular was sent out to the various missionaries to ascertain if they thought a **magazine for women**, which we contemplated starting would be welcome. The replies were most encouraging and we have decided to publish one with the beginning of the Chinese year.

4.—HELP FROM CHINESE CHRISTIAN SCHOLARS.

It has long been generally felt that more encouragement should be given to the Chinese to take more

literary responsibility upon their shoulders and the probability is that if they take it up in earnest we shall see most effective results.

As our foreign staff was so considerably weakened and knowing that a number of intelligent Christians are now taking more interest in missionary work than they did formerly, we thought it well that "*The Christian Review*," which Dr MacGillivray has been editing of late should be put into the hands of a **Chinese editor** assisted by capable Chinese writers to see how it will work.

5.—HIGH APPRECIATION OF C.L.S. LITERATURE

From time to time we have during the past year had many letters of appreciation of our literature. One of the Y.M.C.A. secretaries in Peking writes:—"I would state that the line of books gotten out by the Christian Literature Society is certainly the most useful in helping College students (non-Christian) A C.L.S. agency or sub-agency in the Y.M.C.A. building would be of service. I think the Y.M.C.A. ought to be as helpful as possible to the only publishing society in China which is turning out, in any number worth mentioning, fine Christian literature which will attract non-Christian students."

And in March the General Secretary received the following from the Secretary of the **Conference Bible Study Committee**:—

"I want to extend to you and your Society a vote of thanks for the splendid grant of literature that was made to the Evangelistic Association in Hankow. The books that were granted there gave great impetus to the work and to the cause of Bible study. The Conference Bible Study Committee considers the Christian Literature Society one of the greatest agencies in the world for promoting the cause of Bible study."



Mr. Shu Wei Tai. Mr. Chai Chi Fu. Mr. Hsu Chia Sing. Mr. Wang En Chi. Mr. Doo Tsai Sing.
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 Mr. Chang Chun Heu.
 Mr. C. H. Chung. Mr. Pan Chin Fu.

CHINESE STAFF OF THE C. L. S.

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Our Manager reports that in connection with a movement for winning the literati and better class business men in Shansi by the American Board Mission, two of our books have been selected for distribution, together with a copy of the Scriptures. The first is Confucianism and Christianity by Wang Ping Kun, which our correspondents have found *Most effective in this work*. The second is Mr. Cornaby's *Ancient Principles for Modern Guidance*. For the same work in two other provinces, Dr. Richard's *Benefits of Christianity*, now in the fifth edition, has been taken.

For distribution to officials the Society, in answer to a request, sent two hundred sets of the following books:— On the Education of Mankind by J. L. Rees: *Right Principles of Universal Progress* by Dr. Richard: *Patriotism, True and False* by Dr. Allen, and the *History of Politics* by Jenks. In acknowledging, our correspondent stated that his Chinese workers were unanimous in declaring that no better books for the work could have been sent. Although we did not expect personal replies, still eight have been received, **four from the Provincial Chancellors of Education**, who are mostly Hanlins, that is those with the highest literary degrees in the Empire, **three from Governors** of provinces and one from a **Viceroy who rules three provinces**, all of them thanking us for our literature, so valuable for the good of their country.

6.—TWO STRIKING TESTIMONIES OF HIGH MANDARINS.

That the official classes are recognising the value of Christian ideals and work the following is of interest:— At a meeting where representatives of Confucianism, Buddhism, Taoism, Mohammedanism and Christianity met this year in Shanghai, one Mandarin said,—“When I go to the country and see a good school or college, and

ask—who put it up? the answer is—the Christians. When I see a good hospital where many patients are attended to daily, and ask, who does this? I am told it is the Christians. When I look over the names on the Famine Relief Committee, I find that those who are taking a leading part both in the raising of funds and in the very dangerous work of distribution of relief, are Christians.”

At another meeting of the same kind, an influential mandarin present made the following very pointed remark. When Confucius was asked how one ought to deal with a man who had injured him, his reply was “requite him with justice.” When Christians are injured, they are told to overcome evil with good. Addressing the Mohammedans present he asked: “What would you Mohammedans do?” This brought before the Mohammedan the necessity of modifying their attitude towards other religions.

7.—AN INSPECTION OF THE STRONGHOLDS OF OTHER RELIGIONS.

Finding that Buddhism has spread all over the Far East, and as Buddhist temples or shrines are found in every town and village in China, enquiries were made for the best books of Buddhism in which the most devout Buddhists seek satisfaction. The names of two of the most important were given. One of our staff felt, that the translation of these would greatly help to solve the missionary problem. He therefore, at his own expense, got them published in English by T. and T. Clark, Edinburgh. These were translated, just as Drs. Legge, Chalmers, Faber and Maclagan, translated Confucian and Taoist books in order to know their strength, so as to be better able to let the Chinese see the glory of our Saviour who alone inspires His followers to save the whole world.

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Rev. J. E. Cardwell. Miss H. C. Bowser. Dr. A. P. Parker.

Miss McNeely.

Rev. W. A. Cornaby.

Rev. W. N. Bitton.

Dr. MacGillivray.

Dr. Timothy Richard.

Rev. Evan Morgan.

FOREIGN STAFF OF THE C. L. S.

8.—DR. MACGILLIVRAY.

Besides editing the Chinese Monthly Missionary Review for the benefit of the leading Christians, and the translation of various Christian books, which appear in our list of new publications, Dr. MacGillivray edited the China Mission Year-book for 1911 before he left for furlough. This Annual, in which he was most efficiently aided by Miss McNeely seems to meet a generally felt want, from the readiness with which it sells.

9.—REV. EVAN MORGAN.

During the year Mr. Morgan has been editor of our Chinese Weekly, the *Ta Tung Pao*, for the benefit of the leading officials and gentry of the land, besides translating the books that will be seen in our list of new publications.

The features of the magazine have been altered somewhat; amongst other changes we have introduced more illustrations and reading matter. The aim of the paper has been maintained. We have attempted to continue our task of helping and directing the Chinese in all national movements tending towards a fuller and freer life. The problem of Human Life has been a prominent theme of discussion. Articles dealing with the elimination of disease, protection of workmen, the place of the Spirit in human activities and Divine Providence have appeared. Continuous subjects dealing with the growth of empires; with the struggle for liberty; with commerce and agriculture; a system of ethics; the progress of the sciences; the lives of eminent men, have formed a substantial part of the magazine. This year a definite department dealing with religion has been opened, this has given an opportunity to expound Christian truth and the operations of Christian Missions.

As the Viceroy of Szechuen and the Governor of Shantung have not renewed their large order for the *Ta Tung Pao* this year, this has considerably reduced our circulation. We have however an increase of individual subscribers and have received many letters of appreciation.

10.—Dr. A. P. PARKER.

We are much pleased to have the services of Dr. Parker of the American Methodist Episcopal Mission South for a part of his time. He has undertaken to edit the American section of the Christian Statesmen Series, and since Dr. MacGillivray's departure on furlough he has taken a general oversight of the Christian Review. He has also nearly finished translating Canon Robinson's *Studies in the character of Christ*.

II.—BOOKS PUBLISHED DURING THE YEAR.

NEW.		COPIES.	PAGES.
Life of Lord Shaftesbury, by E. Morgan	傳雷伯斐沙	1,000	294,000
Conversion of Lord Rochester, by E. Morgan	譚心正德斯徹羅	1,000	68,000
A Renewed People, by E. Morgan	證真化進	1,000	54,000
Bible of Nature, by E. Morgan...	論化進宙宇	2,000	412,000
Methods of Bible Study, by D. MacGillivray	術要經察	1,000	24,000
Evolution and Religion, by D. MacGillivray	論合演天教宗	2,000	40,000
Answers to Prayer, by D. MacGillivray	之得則求	1,000	46,000
Korea for Christ, by D. MacGillivray	略紀道信麗高	1,000	54,000
An Irish Saint, by Li Yung Tsun	傳五安聖	1,000	84,000
Onward Christian Soldiers, by W. P. Chalfant	步進士戰國天	1,000	78,000
Paul's Speech on Mars' Hill, by I. Genahr	訓垂典雅羅保聖	1,000	52,000
Reasons for the Hope that is in us, by Archdeacon A. E. Moule	何伊望所	1,000	42,000
Western Ethics, by Mrs. Couling	級拾學非是西泰	1,000	156,000

NEW—(Continued).		COPIES	PAGES
Faith of a Christian, by Mrs. Couling	銓真教聖	1,000	94,000
Tract for Buddhists, by J. W. Inglis	生衆齊普	1,000	26,000
Romance of Medicine, by W. A. Cornaby... ..	譚術醫效奇西泰	1,000	140,000
Pastoral Theology, by W. M. Hayes	規長師牧	1,000	154,000
Ta Tung Pao. Chinese Weekly edited, by E. Morgan ...	報同大	119,630	4,785,200
Chinese Christian Review (monthly) edited, by D. MacGillivray and	報會教西中	9,000	648,000
China Mission Year Book edited, by D. MacGillivray	報年會教	1,000	625,000
Total...		138,630	6,976,200

12.—REPRINTS.

Reprints.		COPIES	PAGES
Comparative Religions (3) by D. MacGillivray... ..	略考教四	2,000	236,000
Life of Finney (2) by D. Mac Gillivray	史興奮尼斐	2,000	36,000
MacKenzie's Nineteenth Century (9) by Dr. Richard	要攬史新西泰	1,000	944,000
Nature Reader No. 2 (3) by Mrs. Williams	二卷說淺物動	2,000	204,000
Wonders of Nature (2) by W. G. Walshe	志異奇地天	2,000	132,000
Aids to understand the Bible (6) by A. Williamson revised by D. MacGillivray	義釋約二	2,000	920,000
Native Religions and Christianity (2) by A. G. Jones	義晰原道	1,000	26,000
Threefold Secret of the Holy Spirit (2) by Miss A. M. Horne	法三神聖	1,000	80,000
How we got our Bible (2) by W. G. Walshe	源溯經聖	1,000	76,000
Confucianism and Christianity (3) by Wang Ping Kun ...	旦月儒耶	2,000	248,000
Total...		16,000	2,902,000

Figures within brackets indicate number of editions issued.

Total publications for the year 1910-11 :—

Copies 154,630 Pages 9,878,200.

13.—BOOK IN PRESS.

Ethics of Jesus by D. MacGillivray.
Indian Taxation by Evan Morgan.
Chronicles of the Schonberg Cotta Family by C. H. Chung.
Christian Character by C. H. Chung.
History of Social Progress by J. K. Hu.
World's History by T. Richard.

14.—SALES.

The Sales of our books during the year amount-
 ed to \$14,409.74
 Beside these the Ta Tung Pao Sales, etc. were... 3,326.23
 „ „ „ Christian Review Sales were ... 695.59

Total ... **18,431.56**

It is encouraging to note that the sales this year not counting the irregular subscriptions to the *Ta Tung Pao* by officials have reached the former **largest total** which was gained during the Reform of 1898.

Our English Geography, which at first was difficult to sell, has of late sold very well.

15.—FREE GRANTS.

In addition to the Sales we distributed free grants of literature to the Evangelistic Association, to heads of colleges and schools and leaders in the Empire in every Province but one, and also in Formosa and Hongkong, to the value of **\$6,415.77** with what appreciation these have been received, see page 7.

16.—LIBRARY.

MORE CONTRIBUTIONS TO OUR LIBRARY.

Dr. Timothy Richard has presented 254 more new volumes, and Rev. Evan Morgan has given 150 volumes, for which we are grateful.

17.—PEKING CENTRE.

We are glad to report that Mrs. Cumming-Brown, who with her husband did so much for the C. L. S. at home, and Mrs. Garden-Blake, M.D., have settled down in Peking and are organising lectures and circulating our literature in that important centre, and in this way they are extending the influence of the Society.

18.—INCORPORATION.

Acting on the advice of the highest authority, the Judge of the Supreme Court, on the subject, we have delayed incorporation until the New Hongkong Ordinances are passed. This will now be accomplished shortly.

19.—A VITAL QUESTION.

The Chinese build railways, steamers, telegraphs, modern schools and modern industries at their own expense. Why do they also not adopt Western religion and propagate it of their own accord and at their own expense? Among others there are two answers to this, one is that our old apologetics do not commend themselves to the Chinese, being too destructive, expecting them to give up much that is not bad in their religions and customs, consequently, instead of being attracted they were repelled; the other is that the real practical advantages of our religion to individuals and nations were not clearly stated to fit the Eastern mind. We must know the strengths as well as the weakness of other religions. If the Mission

set apart their best literary men to convince the best minds of China, we should then soon see the millions following the highest way of salvation. We speak to wise men, judge ye what we say.

20.—THE LATE SIR ROBERT HART, BART., G.C.M.G.

On the 21st September Reuter wired the news of the death of Sir Robert Hart.

When the C.L.S. was first founded in 1898, under the name of the Society for the Diffusion of Christian and General Knowledge, Sir Robert consented to become its President, and remained so as long as he lived. His unique service to China by rendering such a large and magnificent lesson in clean administration, was one of the utmost value for the last fifty years. By pledging the Customs Revenue in International loans, it served as a grand keystone to the financial bridges of China, and the organization of the Postal service for the Empire puts his work on a par with organizing a Postal system for all the countries of Europe, for the number of people benefitting by it will be equal to that of all Europe.

Since China has but one written language for the 400 millions, this Postal service will be a superb instrument of education to the whole land.

21.—SUBSCRIPTIONS AND DONATIONS.

Anderson, F.	\$ 25.00
American Church Mission	8.84
Albertson, W. B.	10.00
Bennett, J.	5.00
Beaman, W. F.	10.00
Bowser, H. C.	20.00
Comerford, N. E.	5.00

Coume.....	Tls. 25	32.81	
Chang, G. D.....		20.00	
Dudgeon, Sir Chas.		20.00	
Dowie, R. G.		10.00	
Forsyth, R. C.		10.00	
F. L.	Tls. 10	13.59	
Fryer, John		10.00	
Graves, Bishop		10.00	
Gray, H. de.....		25.00	
Green, Mrs.....	G. \$20	46.25	
Harris, A. H.....		97.33	
Hunter, A. C.		10.00	
Haven Green, Ealing	£2.2.0	22.28	
Hobson, H. E.		25.00	
Hodges, F. E.		10.00	
Inglis, J. W.		10.00	
Jones, M. K.		10.00	
Jansen, Mrs.		10.00	
K. M. Z.		10.00	
Little, E. S.		10.00	
Lacy, W. H.		10.00	
Landale, D.		25.00	
Lowrie, J. W.		20.00	
MacGillivray, D.		20.00	
Mead, Miss	£1		\$ 10.25
MacRae, J. D.		5.00	
Murray, D. S.		10.00	
Martin, J.		9.55	
Matson, P.		6.25	
Mowatt, J. A.		20.00	
Pillow, W. H.		10.00	
Phillips, H. S.		10.00	
Robinson, Edward	£100		1,033.26
Robinson, Alan F.		5.00	
Scott, D. M.	£50		544.46
Sassoon, E. D. & Co.	Tls. 25	33.46	
S. P. C. K.		81.65	
Steele, Mrs.....	G. \$20	45.45	
T. R.		10.00	
Vogt, Volrath		10.00	
White Cooper, A. S. P.		10.00	
Wattie, J. A.	Tls. 25	33.47	
Wiseman, E.	Tls. 164.45	219.56	
Yeo Hsi Kwang		50.00	
		<u>1,140.49</u>	<u>1,587.97</u>



22.—Honan Road Sales Department and Book Depot Income and Expenditure Account.

FOR YEAR ENDING 30TH SEPTEMBER, 1911.

INCOME.		\$		EXPENDITURE.		\$
To Balance 1st October, 1910 (as per previous a/c)—						
Cash at Bank	\$3,269.91			By Ta Tung Pao, Printing, etc.	\$4,759.58	
Cash in Hand	204.48			" " Postage	1,114.37	
Accounts owing to Society	3,951.81			" Christian Review, Printing, etc.	\$693.33	5,873.95
				" " Postage	175.86	
Less: Accounts due by Society	7,426.20					869.19
	2,084.27			Printing Books and purchases for resale	... ..	7,159.77
				General Expenses :—		
Chengtu Sales ... ..	... ..	5,341.93		Wages ... ..	... ..	\$1,583.03
Kung Pao, old a/c ... ..	... ..	107.35		Rent, Insurance and Taxes ... ..	... ..	1,474.39
Ta Tung Pao, Subscriptions	\$2,931.08	2.16		Freight and Coolie Hire ... ..	... ..	141.78
Advertisement	395.15			Advertising ... ..	... ..	648.48
				Postage and Telephone Rent ... ..	... ..	557.75
Christian Review, Subscriptions	670.59			Light and Heat ... ..	... ..	60.75
Advertisements	25.00			Cleaning and Repairs ... ..	... ..	97.30
				Stationery ... ..	... ..	55.36
Literature, etc., sold ... ..	... ..	695.59		Balance :—		4,618.84
Interest ... ..	... ..	14,409.74		Cash at Bank	\$243.20	
Exchange ... ..	... ..	44.39		Cash in Hand	37.78	
				Accounts owing to Society	7,858.29	
						\$8,139.27
				Less: Accounts due by Society	2,726.85	5,412.42
						23,934.17

Audited and found correct,

THOMAS D. BEGG.

October 26th, 1911.

THEODORE LESLIE,

Manager.

23.—Editorial Department in Account with the Treasurer.

Dr.

FOR THE YEAR ENDING SEPTEMBER, 30TH, 1911.

Cr.

		\$	\$
To Balance 1910, Cash...	\$299.12		
" " Nanking Exhibition..	93.25		
Translation		392.37	
Treasurer		375.00	
Interest		13,907.00	
Balance Nanking Exhibition, 1911		24.80	
		147.99	
Total \$...		14,847.16	
By Freight and Duty			6.96
" Electros and Photos.. .. .			27.53
" Travelling Expenses			37.10
" Furniture			179.29
" Native Books			8.60
" Periodicals			136.89
" Printing			421.75
" Foreign Books			515.53
" Light, Water and Fuel			252.38
" Stationery			299.68
" Translation			293.30
" Taxes			107.57
" Salaries Office Staff.. .. .			1,917.00
" Salaries Chinese Writers.. .. .			9,490.00
" Insurance			157.59
" Refund			83.06
" Advertisements.. .. .			5.50
" Coolie Hire			46.13
" Postage			371.76
" Telegrams and Telephone			94.44
" Sundries			88.79
" Newspapers			115.52
" Balance			190.79
Total \$...			14,847.16

Audited and found correct,

THOMAS D. BEGG,

16th October, 1911.

J. E. CARDWELL.

24.—CHRISTIAN LITERATURE SOCIETY FOR CHINA.

IN ACCOUNT WITH THE HONORARY TREASURER.

FOR 12 MONTHS ENDING 30TH SEPTEMBER, 1911.

[illegible]

BUILDING FUND ACCOUNT.

<i>Dr.</i>	<i>Cr.</i>
BUILDING FUND ACCOUNT.	
To Balance due General Funds 1st October, 1910 Tls. 24,110.69 at 75...	\$ 32,147.58
By Balance C/Account 1st October, 1910 Tls. 712.83 at 75 " Christian Literature Society London £50. ... " Interest " Exchange Account " Shantung Road Rent Account, Balance	\$ 950.44 558.47 21.27 28.90 2,265.49
" Balance due General Funds 30th September, 1911	\$ 3,824.57 28,323.01
\$...	\$ 32,147.58

Audited and found correct,

THOMAS D. BEGG.

23rd October, 1911.

JOHN STENHOUSE,

Hon. Treasurer,

APPENDIX.

PRINCE CH'ING'S POLICY TOO LATE!

During the summer at a meeting of the Cabinet, Prince Ch'ing made known to his colleagues his policy as follows :—

With the revision of the official system comes the organization of the Cabinet which is intended as the foundation of a responsible government and the guide to the constitutional preparations. The Prime Minister being the leader of all the ministers of state, his responsibility is the most important one. In view of my ordinary ability and decaying health I strongly declined the office when it was offered me, but my effort was of no avail. Since the appointment I have been constantly engaged in adopting a definite policy for the Cabinet, and in observance of Imperial instruction the following one has been thought of. It is to be remembered that whilst the adoption of a policy and its execution is the duty of the Prime Minister, to assist the Throne in all state affairs is the duty of us all.

It is gratifying to note that the late Empress-Dowager Hsia Ching and Emperor Kuang Hsu were aware of the critical period the country was passing through and ordered the introduction of a Constitution as the only means to make the country strong. Their wishes are closely observed by Emperor Hsuan Tung. Heeding the demand of his people he has also shortened the period for the adoption of a constitutional government. This change calls for hastening efforts.

As the time of isolation is substituted by that of world wide intercourse our conservative policy should be substituted by a progressive one.

Our country's finance, interior affairs, education, industry, communication, judicature, military defence, dependency affairs, international affairs and other matters all demand reform, and none can be neglected. But their undertaking requires enormous funds and at present our financial capacity is far below our task. In these circumstances financial reform should receive our first attention. Formerly our policy was expenditure in proportion to income but now it should be income in taxation, tariff, budget, the banking system, and the currency. As the Minister of Finance is experienced in the subject he will soon find all methods available for it.

The financial reform is not confined to taxation, tariff and like means which only make the people poorer. A sounder policy must be devised, the production of wealth must be resorted to and this is industrial development. Since ancient times foreign countries have looked

upon agriculture, industry and commerce as important policies. As to China, some emphasize the significance of agriculture for she has long been a successful agricultural country, some emphasize that of industry for China is abundant in natural products, still some favour that of commerce, for all nations are striving for commercial supremacy. In my humble opinion the three are interdependent and none should be disregarded. As the Minister of Agriculture, Industry and Commerce has made a special study of these matters he should soon find excellent means for their development.

Regarding the financial and industrial reforms the Tuchi Pu, and Nungkungshang Pu, have adopted very good policies. I give them my hearty approval and take the opportunity to refer to them in a more formal way. Whilst we have worked sincerely in devising these policies we should exert the same efforts in carrying them out. Each policy has its relative value and the order of its execution must vary in accordance with the time. To weigh their relative values and raise funds for their execution demand our attention. Besides these, education and communication are also important. Other policies which I have an opportunity to touch upon are by no means insignificant, and the Ministers concerned should execute them in the same way as the others. They should be executed so as to assist other policies rather than hinder them. In education, industrial and general studies should go first; and in communication, steam navigation and railways should go first in order to assist industrial development. When industry is at the height of development the nation will be rich and every policy easily carried out. Our dynasty has existed nearly three hundred years and peace has reigned ever since. But now the country is passing through a critical period and the Throne is anxious to promote the welfare of the people. Guided by Imperial wishes and public sentiment I adopt these policies and hope my colleagues will co-operate with me in bringing about the success of this policy and the uplift of the country.

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THE TWENTY-FOURTH ANNUAL MEETING  
OF THE  
CHRISTIAN LITERATURE SOCIETY FOR CHINA

HELD IN SHANGHAI, NOVEMBER 14TH, 1911.

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THE Twenty-fourth Annual Meeting of the Christian Literature Society was held on the 14th November at the Society's offices, 143, North Szechuen Road. There was a large attendance, and Dr. Amos P. Wilder occupied the chair, he being supported by Dr. Timothy Richard (General Secretary), Bishop Bashford, Archdeacon Thomson and others. The meeting was opened with prayer by Dr. Noyes of Canton.

In moving the adoption of the report and accounts, the Chairman **Dr. Wilder** said:—

It is a familiar device to side-track bores by making them chairmen. With a long programme before one, even garrulousness yields to fitness, and a passion to leave no mind uninformed to the last detail is submerged in ambitious vanity to make the meeting a success. I therefore resist the temptation to trace literature from the clumsy wordmongering of Cadmus down through the mighty measures of Shakespeare and Milton to the more readable, if less momentous evanescences of "Social Shanghai" and the admirable quintette of daily papers which enliven our breakfast and dinner tables, later to find an ignoble end as mattress material for the faithful coolie. This Society was originally formed to provide reading matter for the leisure hours of the Chinese people, a commodity of which the Chinese people



have but little at the present time. It would seem as if with no business, no work, there might be leisure; but those who are not engaged in repeating what some one has told them about the war are creating new fictions. As for the foreigners, "Punch" remarks that all foreigners in China believe Yuan Shih-kai is the man of the hour because that is the only Chinese name they can pronounce. But the Society was formed not for a day. It was conceived as a long-range policy in moral earnestness to deal with basic conditions of Chinese national life, and thus constituted and purposed it may well look out serenely on this convulsed empire in the spirit of the Persian proverb, "All these things shall pass away." To the superficial and nervous, with Hankow desolate, with Nanking walled in with terror, and ancient Peking on the brink, it may seem the end; but to men and women of courage, to those who have read history understandingly, to the eye of faith, the present sad chapter is but a step to a glorious conclusion—"Beyond the Alps lie Italy." To the prophetic eye of Dr. Richard and his associates a New China appears; and who shall measure the eager demand for the best thought in Chinese text from all languages and of all peoples by these thousands of ambitious Chinese, one year, two years hence, when the splendid task shall engage them of wielding and perfecting from the wreckage of centuries a new nation and a progressive national life. "As a man thinketh, so is he." A man's reading largely shapes his thought. This Society's business is to put into Chinese the books that have influenced the West for good. The output is not exclusively religious literature; science, biography, philosophy, economics are reflected in the lists of publications, but throughout the fabric of this Society's endeavour is ever the golden thread of distinctive religious purpose, leaving to others the mere task of publishing school and text books and literature as such. Time was when men distinguished too sharply between things religious and things secular. It was said, I know not with what truth, of one precise denominational weekly that it always gave the impression of having exclusive news facilities with the other world, that it was accustomed to print its "death notices" in a column headed "Religious," and its "Marriages and Births" under the caption "Secular." Now, I go not with those so broad as to rank Holy Scripture with the sayings of Epictetus, or the Sabbath day with the days of the week. They differ not only in degree but in kind, and back of one is divine authority in a peculiar sense. But it is a serious

error and worked badly to magnify the one to the point that the other became negligible. We have failed to do justice to Socrates, Confucius and other lonely men who in their grand, brave isolation held up the torch of God's truth long before the warmth of the Galilean Sun filled the world with light. It is possible to sanctify the Sabbath to such an extent that in the reaction man conceives his conduct at other times is scrutinized with no especial care; and to draw so sharply the line between religious and secular that one's thoughts and activities resemble the compartments of a life-boat, having no relation and no mutual responsibility. The effect of such a distorted conception of Christianity which is Life and an all-embracing force if it is anything, has received sorry demonstration in linking incongruously ardent devotion and unlovely practice; strict conformity and beautiful spirit in part, and secular dealings sadly earthmarked. Distinctions that invade the unity of life and conduct are perilous, and when analysed will be found to be instances of over-accentuation of religious intimations by man who so loves a rule, and finds hearty, whole-soul service uncongenial to his sell-will. This Society believes in the unity of Truth. It opens to the Chinese the great thoughts of great men confident that as "No harm can befall a good man" so his words should not be lost. One of the new things the Society is doing is the printing of biographies of Statesmen of many nations. As the only difference after all between a cheap politician and a Statesman is the fact of his death, the storm of opposing views is escaped by taking as subjects of sketches only those who have been in their graves long enough to permit their merits to command a consensus of praise. What China needs is informed and unselfish leadership. If the books that go forth from this Society shall influence one man each to a Province to strike for modern national ideals, its efforts will be rewarded beyond human reckoning. (Applause.)

**Dr. Timothy Richard**, in seconding, spoke as follows:—Long, long ago in the days of Moses who headed a great Revolution, religion and civilization were one, and continued so for thousands of years; but at various times there have been separations, even threatening a complete divorce between the two, some insisting that religion had nothing to do with the secular and political affairs of men, and anyone who did not think so would be considered unfaithful to religion. On the other hand others say, that if religion is not to have supreme control in the

secular and political affairs of men, it is practically handing over the works of God to the control of the devil. It seems to me that both these views are so extreme as to be a source of permanent strife and terrible danger to the world, as in the cruel persecutions of Nero and Diocletian when statesmen ruled, and as in the awful Inquisition when the Church ruled in Europe. The truth is that the spiritual world and the natural world are not antagonistic to one another, but complementary parts of the one harmonious Universe of God, mind and matter, body and soul, for time and eternity. From the formation of our Society our object has been to unite both aspects as they were originally in the Jewish theocracy, but not to remain satisfied with the state of religion and civilisation as they existed then, but as God in His Providence has developed them and as they exist in the most enlightened and advanced Christian nations to-day. With this object in view you will find in our publications universal geography, universal history, universal peace, science, art, philosophy and religion, and the aim of them all is to make known to the Chinese the greatest forces known to man in Heaven and earth. This is the reason why this year, when China is in the throes of revolution, we have decided to translate the Biographies of eminent Christian Statesmen and prepare a series of Tracts for the Times dealing with live questions which the nation cannot ignore, and also a woman's magazine, in the hope that under the blessing of God they may be of some help to the Chinese who are struggling to get out of the shell of obsolete national civilization into the liberty of universal life, using all the gifts of God for the uplift of man. This being the prime motive underlying our work, I hope you will heartily pass the adoption of our Report which I have much pleasure in seconding. (Applause.)

Having adopted unanimously the report and accounts, the meeting proceeded with the election of officers. It was proposed by Mr. W. H. Poate, that the following officers be re-elected: Dr. Timothy Richard, Hon. General Secretary; The Rev. J. Stenhouse, Hon. General Treasurer; Directors—the Rev. W. N. Bitton, the Rev. G. H. Bondfield, Miss Hilda C. Bowser, the Rev. E. Box, the Rev. F. S. Brockman, the Rev. W. A. Cornaby, Mr. H. de Gray, Mr. H. Hanbury, Mr. H. E. R. Hunter, Mr. T. R. Merrill, the Rev. D. MacGillivray, the Rev. E. Morgan, the Rev. F. L. Hawks-Pott, the Rev. A. P. Parker, Mr. John Prentice, the Rev. C. J. F. Symons, the Rev. J. Wallace Wilson, and Sir Havilland de Sausmarez (Chairman).



In seconding the resolution the **Rev. C. W. Allan** described the conditions at Wuchang, and said the Society would probably be held responsible for the Revolution now in progress. It might be said that their books and publications had put a certain leaven into the minds of the people which had resulted in the revolution. But the spirit in which the revolution was being carried on was far different from that which impelled the Taiping rebellion. It was to some extent the outcome of books issued by that and other societies. The leaven had entered deep into the hearts of the people, and that was why there were so many people in the country trying to carry on a revolution without the horrors of the old style of barbaric warfare.

In moving a vote of thanks to the supporters of the Society at home and in China, **Bishop Bashford** said:—I take pleasure in proposing the vote of thanks to all supporters of the Christian Literature Society in China and in the homelands. Just in proportion to their realization of the great work which the Society is doing and which the Society has done in the past will be the enthusiasm of their support for the years which are to come. To help give this better understanding of the operations of the Society let me attempt to formulate the principles which in my study of its history the Society seems to me to embody.

First, the Christian Literature Society aims at the diffusion among the four hundred million people of China of truth—truth in its largest and fullest sense. The Society has no fear that truth in science will be found in contradiction to truth as revealed in the Word of God. Hence along with its distinctly religious publications will be found its scientific publications. It has no fear that any conflict will emerge between the moral and spiritual truths found in other religions and the truths of revelation. Indeed the Bible culminates in the teachings of Him who is also the true Light which lighteth every man coming into the world. Hence its attitude toward other religions is not that of antagonism. On the contrary, it aims to discover such truth as underlies these other systems, and to complete their imperfect knowledge by the perfect revelation of God in the life of Jesus Christ.

Professor Godet in a remarkable essay on Jesus Christ shows that supremacy in any topic depends upon the perfect mastery of the truth bearing upon that subject. We need not be concerned as to whether

any race accepts immediately Galileo's discovery that our planetary system revolves around the sun or Newton's discovery of gravitation. These men remain masters in their respective fields simply because they have discovered the central truth in these domains. So Professor Godet maintains that Jesus alone has revealed the conditions upon which man can secure the pardon for past sins, and regeneration and spiritual strength such as will enable him to reach moral and spiritual perfection. Moreover, as moral and spiritual perfection are the highest interest of the highest beings upon our globe, Christ necessarily remains the authority in the spiritual universe—the one supreme teacher of the human race. But inasmuch as the race needed not only knowledge but redemption, and Jesus became the Redeemer of the race, and inasmuch as the race needed not only redemption but life, and Jesus is the source of spiritual life, therefore he holds and will continue to hold the supreme place in the spiritual destinies of mankind. The Christian Literature Society always has remained loyal to this fundamental conception of the central place of Jesus in the spiritual universe.

Second, the Christian Literature Society aims not simply at the publication of truth but at the adaptation of truth to the four hundred million people to whom it ministers. It recognizes the difference between the Oriental and Occidental mind. It recognizes that the embodiment of truth in logical statements and credal forms, as such made it acceptable to the Western churches in the earlier ages may not necessarily be the best form for the uncounted millions of China. It recognizes the necessity of men living among the Chinese, becoming thoroughly familiar with their language, becoming steeped to the lips in their philosophy, and above all the necessity of men cherishing the highest aspirations of the noblest leaders of China in order that they may put truth in such forms as will make it most acceptable to earnest souls in this vast Empire. The principle which underlies the highest art—the principle which alone will enable one to adapt his truth to alien minds—is the principle of love.

Third, but if possible more important than truth and higher than art, is the necessity of embodying that which we would teach the Chinese in our own lives. Absolute as were the teachings of Jesus, supreme as was His art, nevertheless it is the life and death of Jesus which have touched the heart of the race. A young man wrote Carlyle

asking the secret of success in teaching, Carlyle wrote back: "Young man, be that which you would have your pupils be. All other teaching is unblessed apery and mockery." Jesus did not spend his time establishing a philosophical school. On the contrary He went about doing good. The inner secret by which He expected His disciples to win the world was the secret of service. "A new commandment give I unto you that ye love one another." "Go ye into all the world and disciple all the nations." Nor was even service taught in an academic manner, but upon the contrary the miracles of healing and the ministry of love at last culminated in His death upon the cross. It is the life and death of Jesus, it is the love of Christ embodied in the incarnation, which has transformed the heart of the world. Hence the Christian Literature Society has recognized from the outset the vital connection between literature and life. It knows that literature is lasting only as it is the embodiment of experience. Dr. Richard mentioned the other evening the fact that both Buddhism and Confucianism have embodied their teachings in literary forms which have stood as models for a thousand years. Unquestionably this helps to account for the large influence of Buddhism and Confucianism in China and the necessity of embodying Christianity in the highest possible literary form is a lesson of immense importance to us. But while I was at first discouraged over our failure to embody Christian truth in so excellent a literary form as the Buddhists and Confucianists have reached, another fact brings some consolation. Only a dead religion can find permanent embodiment in a single form. One reason why the Confessions of Augustine and the matchless allegory of Bunyan are a little out of date is the fact that Christian experience is larger and richer to-day than in the days of the African theologian or the Puritan dreamer. Only the embodiment of Christianity in the lives of missionaries and through us in the lives of the Chinese Christians; only the indwelling of the Holy Spirit in something of His fulness in our lives; only the repetition upon our part in some weak measure of the miracle of the Incarnation, will enable us to translate the Gospel into such terms of life as will win the four hundred millions of China. How marvellously Jesus sums up the idea of the Christian Literature Society in the statement—"I am the way, the truth and the life."

I cannot close without one further word. I have long been humiliated because the Church with which I am connected has not been



able to make a larger contribution to Christian literature in China. It may take a long time to find the person, and it will take earnest effort to secure the means; but my words will become far more effective if they are translated into deeds; and I hereby pledge the Society that I will put forth my best efforts and will not rest content and so far as I can prevent, will not **suffer the Church which I represent to rest content, until we furnish at least one worker to join with you in the production of Christian literature for this vast Empire.**

The **Rev. C. G. Sparham** (Hankow) In seconding the resolution said that in these expansive times those who had given so generously in the past must be prepared for even greater demands being made in the future.

The direct influence of the Society was apparent in the more enlightened views that were being taken by the officials and students of China. The changes that were taking place now would greatly increase the demand for C. L. S. literature.

Indirectly the Society was exerting an influence throughout China by setting a standard of efficiency to all the societies that were producing literature for the Chinese. Each great centre of population naturally developed its own individuality and brought forth literary fruit after its kind. Shanghai could not do the work of Peking, nor Hankow of Canton, but if a high standard of efficiency was maintained at any one centre it must influence every Tract Society throughout the Empire.

The building that the C. L. S. had erected was admirable and exactly adapted to its use. The C.L.S. had also from its inception insisted that if literature was to be provided for the Chinese it was necessary to set apart men as Literature missionaries. Nearly every Tract Society was now coming into line in this matter.

Mr. Sparham referred to a meeting with the late Rev. David Hill and Dr. Richard on his landing in China in 1884 and said that the great friendship which existed between those two great missionaries exemplified the necessity that existed for the Evangelistic and Literary missionary to work as one agency.

Mr. Paul King expressed, on behalf of those present, their appreciation of the work of the permanent staff of the Society.

A vote of thanks to the Chairman, followed by the pronouncement of the Benediction by Archdeacon Thomson, brought the meeting to a close.

